

Tran Hao Ngoc of Tutwiler likes to study while sitting on a cushion at a low desk, in Oriental fashion. Her classmates at Stroud Academy voted her Most Intellectual. When elected homecoming maid, she made her own white evening gown. After she showed talent in art, she took a course in Memphis in watercolor. Also she sings, swims, plays badminton, goes biking, and takes part in youth activities at Tutwiler Baptist Church.

## She never heard of Jesus till she came to Memphis

By Anne Washburn McWilliams  
Tran Hao Ngoc, 19, had never heard of Jesus before she arrived in Memphis two years ago. Her first 14 years were spent among Buddhists in Vietnam with her parents of Chinese lineage and 11 brothers and sisters. "I felt so happy the night I was baptized," she said. "I have never felt so happy in my whole life!" James Kellum, former missionary to Vietnam and now missionary to Indo-Chinese residents of Memphis, baptized her at Temple Baptist Church. Ngoc, a member of the Tutwiler Baptist Church, Tutwiler, Miss., lives in the Tutwiler home of Savannah and Lewis Kellum, parents of James Kellum. Following her conversion experi-

ence, she worked in a camp for Indo-Chinese in the Memphis area; and as a result of her witnessing, three (one Vietnamese and two Hmong) made professions of faith in Christ. Last summer she worked at Lakeside, Tallahassee Baptist camp. "We have no reservations about this experience," said the Kellums, whom Ngoc calls Papa and Nanny. "We didn't dream that in our retirement years we would start over with a teenager, but the Lord had a hand in it, and he finished it right." Ngoc is in 11th grade at Stroud Academy (she had to be away from school for several years on account of the Vietnam War). "She speaks five

(Continued on page 5)

## Evangelism-Bible Conference to discuss doctrines, themes

The annual Evangelism-Bible Conference, Feb. 7-9 at First Baptist Church, Starkville, will feature special interest sessions on major Baptist doctrines and current themes in Southern Baptist life.

Participants may pick any two of these special interest conferences which will each be offered at 10 a.m. and again at 2:30 p.m. on Tuesday Feb. 8.

"What the Bible says about the Fam-



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# The Baptist Record

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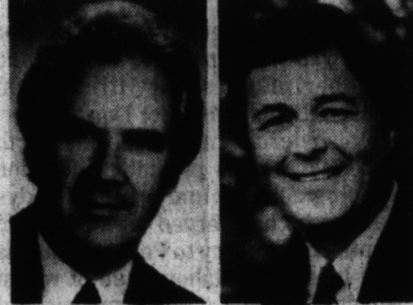
## Teaching/reaching

# Sunday School Convention has Piland, Bisagno, Chapman

Mississippi Baptist will have the opportunity to attend a two day convention in April. The Sunday School

Teaching/Reaching Convention is set for April 11-12 at First Baptist Church in Jackson. Sponsored by the Mississippi Baptist Convention Board's Sunday School department, the convention will feature the preaching of John Bisagno, Morris Chapman, and Harry Piland.

Bisagno is pastor of First Church, Houston, Tex.; Chapman is pastor of



Bisagno Chapman  
First Church, Wichita Falls, Tex.; and Piland is director of the Sunday School department of the Baptist Sunday School Board in Nashville.

Music leadership will include Ed and Bette Stalneck of Jacksonville,

Fla.; Dan McBride, musical satirist from Jacksonville, Tex.; and Mrs. David Smith, pianist at First Church, Houston, Miss.

Special age group leadership conferences will be a major part of the convention, including work with preschool, children, youths, and adults.

Teaching leaders in preschool work will be Merle Harrell, of Dallas; Mrs. Willa Ruth Garlow, Oklahoma City; Mrs. Darlene Koch, Baptist General Convention of Oklahoma; and Bob Couch, Sunday School Board.

Teaching leaders of children will be Margaret McArthur, of First Church, Hattiesburg; Thelma Williamson, of Houston, Tex.; Mrs. Evelyn Vaughn of First Church, Jackson, Miss.; and Elsie Rives, Baptist Sunday School Board.

Youth leader teachers will be Louis Boyd, Baton Rouge; Myrtle Veach, Sunday School Board; and Bruce Kite, Pineville, La.

And adult leader teachers will be Larry Shotwell, Sunday School Board; Ferne Stuart, Dallas; Bill Bumpass, Dallas; and Keener Pharr, Jacksonville, Fla.

Three other classes will be held during the convention. Joseph M. Haynes of the Sunday School Board will lead sessions for outreach directors and leaders; James Frost, director of the Florida Baptist Sunday School department, will teach pastors and Sunday School directors; and Bernie Spooner, director of the Texas Baptist Sunday School department, will teach education directors.

Awards will be given for the largest number and the largest percentage present from a church, and for the association with the largest percentage of churches present.

The convention begins Monday evening, Apr. 11 at 6:30 p.m., and concludes Tuesday evening.

## Woman's Missionary Union institutes staff changes

January 1 brought a new staff alignment in Mississippi Baptist Woman's Missionary Union.

Professional staff members will be designated as executive director-treasurer; WMU consultant; Baptist

Young Women/Baptist Women consultant; Acteens consultant; Girls in Action/Mission Friends consultant; and camp manager/financial secretary.

WMU Consultant is to be Marilyn Hopkins, formerly BYW Consultant. Most of the work of the WMU Consultant will be in the areas of general associational WMU work as state coordinator of the National Enlargement Plan, as liaison representative between WMU office and ethnic groups in the state, and in scheduling and helping program district and associational WMU meetings.

BYW/Baptist Women consultant is the designation of a new position. The two WMU organizations for women 18 years of age and above will be promoted from the state office by the same person. This position will be filled in the near future, according to

(Continued on page 2)

## Berry begins semester in Japan

On Jan. 5, Alan Berry joined five other students from other states as a Baptist Student Union semester missionary for the spring of 1983. Alan, a senior music education major at Delta State University, is from Water Valley and is a member of First Church, Water Valley. He served as a Home Mission Board summer missionary in 1980 in Ohio and as a BSU summer missionary in 1982 in St. Louis, Mo. He attended Northwest Mississippi Junior College before transferring to Delta State.

Alan will be a youth worker at the Isahaya Baptist Center in Nagasaki, Japan. He will be leading English classes for children, youth and adults, teaching English Bible classes, and leading in youth discipleship programs. He will be supervised by Southern Baptist missionaries working in Nagasaki. Alan's term of service will be concluded June 20, 1983.

## Mississippi Baptist giving tallies 11 percent gain

Mississippi Baptists ended 1982 with an 11 percent gain in Cooperative Program giving over that of 1981 with gifts to the unified budget plan totaling \$13,676,656, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This is 98.3 percent of the estimated budget for the year, which was \$13,920,500, making the income \$243,844 below budget. The 1981 budget was \$12,665,000.

December gifts totaled \$1,211,067, the fifth highest month in Mississippi Baptist giving. Highest was December a year ago at \$1,326,332.

Though giving was slightly under the budgeted amount for missions and education causes, said Kelly, the total budget included an "advance" section. Income from the nearly 2,000 participating churches in the unified giving plan reached the basic budget of \$13,367,500.

"This means that none of the budgeted operations of the convention came up short," said Kelly. Only if the "basic" portion of the budget was reached, would "advance" money be spent.

(Continued on page 2)

## State missions goal reached

The 1982 Margaret Lackey offering for state missions has passed its original goal of \$375,000.

As of the end of December, a total of \$381,090.76 had been given to the Mississippi Baptist offering, which helps fund such ministries as Garaywa, Central Hills, and the Parchman Prison Ministries.

There are almost eight months to go for the offering.

## Top 20 churches in total baptisms—1982

1. PASS ROAD, Gulf Coast	291
2. JACKSON FIRST, Hinds-Madison	143
3. WADE, Jackson Association	103
4. WHEELER GROVE, Alcorn	82
5. MORRISON HEIGHTS, Hinds-Madison	79
6. LYMAN FIRST, Gulf Coast	77
7. COLONIAL HILLS, Northwest	75
8. IMMANUEL, Warren	75
9. GRACE, Warren	72
10. HIGHLAND, Jones	70
11. BROADMOOR, Hinds-Madison	66
12. TIMBERLAWN, Hinds-Madison	66
13. HIGHLAND, Northwest	62
14. PARKWAY, Hinds-Madison	60
15. GAUTIER FIRST, Jackson Association	58
16. COLUMBUS FIRST, Lowndes	56
17. BAY VISTA CHAPEL, Gulf Coast	56
18. COLDWATER FIRST, Northwest	55
19. CAREY CHAPEL, Marshall	55
20. CROSSGATES, Rankin	55

# China house churches beset by harassment

Compiled by FMB Staff  
HONG KONG (BP)—Recent eyewitness reports filtering out of China portray rural Chinese "house" churches growing at a phenomenal rate but beset by increasing conflict with government and public church authorities. The unconfirmed accounts, reported by the Hong Kong-based Chinese Church Research Center, estimate 15 counties in Henan province with an average of 100,000 Christians worshipping in house fellowships. House churches are reported in nearly all of China's 22 provinces, five autonomous regions and three metropolitan districts. Estimates of the number of Christians in China vary widely. The Three Self Patriotic Movement, the government-recognized Chinese Protestant organization, estimates three to five million Protestants and Catholics nationwide. Several Christian "China Watch" agencies in Hong Kong and the United States count as many as 50 million believers, almost five percent of the population. Reports claim house church leaders and itinerant preachers have been harassed,

arrested and sometimes beaten by local police and Three Self functionaries in several provinces. House churches in Shanghai, Shandong, and parts of central China have been ordered closed or forcibly disbanded. A few believers in Henan have reportedly threatened or engaged in violent reprisals against those who attempted to limit religious activities. Some house church leaders—most of whom are untrained laymen—have accused Three Self leaders of cooperating with the government in limiting or suppressing unauthorized worship. Three Self Chief Ding Guixun, also president of the Chinese Christian Council, denies the charges. Ding has repeatedly rejected allegations the Three Self Patriotic Movement is controlled by the government, or that it opposes house churches. He has attacked the Chinese Church Research Center by name, calling its findings "fabrication" intended to drive a wedge between "open" churches and house fellowships and deceive Christians outside China. Formed in 1951 with government consent,

the Three Self movement (named for its ideals of self-support, self-government and, self-propagation) has sponsored the reopening of more than 250 Protestant churches in China since 1979. Public church activity virtually ceased during the 1966-76 cultural revolution, when radical students and Red Guards violently suppressed religion. Similar public organizations oversee Catholic, Buddhist, Islamic, and Daoist (Taoist) activity. Three Self supervised the reopening of a Protestant seminary in Nanjing in 1981, and another seminary reportedly began classes for 50 students in Shen-Yang in November. The organization also distributes Bibles to churches and plans to publish a new Chinese hymnal in 1983. Some 270,000 Chinese Bibles were reported printed in 1981 and the official new China news agency reported in September that one million Bibles will have been printed by the end of 1982. Three Self leader Ding also served on the committee that recently revised China's national constitution. Joined by Buddhist and Islamic representatives, he successfully lobbied for deletion of a phrase giving citizens

the right to propagate atheism. No similar right is explicitly granted to religions/believers to propagate their faith. Names of public church members and candidates for baptism are said to be reported to their place of employment or the government's religious affairs bureau, an action many Christians fear. Unconfirmed reports charge that Three Self or government officials also have distributed the following list of "ten don'ts" for believers in central China: —Don't organize a church without government approval. —Except for government-approved clergy, nobody should baptize. —Don't have contacts with foreign religious bodies or buy books from abroad. —Don't print or reproduce Bibles or other religious books without approval. —Don't travel from commune to commune to spread religion. —Keep religion to yourself. —Don't pray everyday, but only on Sundays. —Don't convey religious thought to persons under 18 years of age. —Don't sing religious songs to persons

under 18 years of age. —Don't solicit contributions for the promotion of religion. Informed observers see a situation more complex than "Three Self versus the house churches." The Three Self Patriotic Movement, like all public organizations in China, must pursue its goals while promoting support for government policies and the Communist party. The organization's leaders, and their supporters outside China, insist Three Self is doing its best to open churches, train pastors, and distribute Bibles within the strict limitations placed on its existence. Members of the house church movement generally resist public association with Three Self or its open churches, some observers say, because of the religious repression of the cultural revolution era, when Christians of all stripes were persecuted. Many suspect Three Self motives, but others simply fear being identified by the government. While it is growing rapidly the house church movement also is reportedly plagued by an extreme shortage of Bibles and trained leaders.



# Commission seminar to deal with discipleship and ethics

A Christian Life Commission national seminar designed to help Southern Baptists deal with the ethical dimensions of Christian discipleship has been set for March 21-23 in Louisville, Ky.

The seminar on "Discipleship and Ethics" supports a three-year, convention-wide, Bold Mission Thrust program emphasis on developing believers.

William Hendricks, professor of theology and philosophy of religion at Golden Gate Seminary in Mill Valley, Calif., will deliver the keynote address at the annual seminar. Robert H. Schuller, founder and senior minister of the Crystal Cathedral of Garden Grove, Calif., will deliver two addresses on the concept of personhood in the Bible as it relates to discipleship.

Other speakers include Gordon Kingsley, president of William Jewell College in Liberty, Mo., who will relate the social imperatives of the gospel to Christian discipleship, and Richard Foster, author and assistant professor of theology at Friends University in

Wichita, Kans., who will discuss biblical criteria for Christian lifestyles and values.

Arthur Simon, founder and executive director of Bread for the World, a world hunger education and advocacy organization, will make specific proposals for Christians to use in dealing with the problem of world hunger.

Jim Wallis, editor of *Sojourners*, a magazine of Christian opinion, and editor of *Waging Peace* and author of *Agenda for Biblical Peacemaking*, will speak on peace with justice.

Charles R. Swindoll, senior pastor of the First Evangelical Free Church in Fullerton, Calif., will speak on Christian servanthood. Swindoll's books, *Improving Your Serve* and *Strengthening Your Grip*, are currently number one and two on the Christian Bestsellers list.

Additional speakers are Eleanor Nutt who is a speaker, writer, and member of Crescent Hill Baptist Church, Louisville, Ky.; Don Shriver, a Presbyterian minister from North Carolina, who is president of Union Theological Seminary; and Gladys Lewis who has served as a Southern Baptist missionary to Paraguay and is now living in Oklahoma, all of whom will deal with the ethical dimensions of discipleship.

Additional information on the 1983 seminar to be held at the Galt House in Louisville may be obtained from the Southern Baptist Christian Life Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.

## Pastor's widow dies in New Albany

Services for Mrs. Owen (Mamie) Williams, 90, were scheduled for 10 a. m. Wednesday, Jan. 5, at Utica Baptist Church with interment in Utica Cemetery.

She died early Jan. 3, after a lengthy illness at a nursing home in New Albany.

She was the widow of Owen Williams, Sr., who was pastor of Utica Baptist Church for 28 years.

Survivors include four daughters: Mrs. Elizabeth W. Smith of New Albany, Mrs. Cissi Shannon of Scranton, Pa., Mrs. Kittie W. Reese and Mrs. Rachael W. Miller, both of Memphis; one son: Owen Williams Jr. of Summerville, S.C.; two sisters; 20 grandchildren; and five great-grandchildren.

Pride hides a man's faults to himself and magnifies them to everybody else.

# capsules

## Adventists pan book

WASHINGTON—Two Seventh-Day Adventist writers have found fault with the Reader's Digest condensed edition of the Bible. Bob Spangler, editor of the denomination's ministry magazine noted that "Adventists would prefer to struggle through the 'begats' in the Chronicles than condone the sharp-penciled editing to which the Book of books had been subjected."

Writer Ray Blodgett, who explains that Adventists accept the Bible as their only creed, says that in the condensation 33 of 125 key doctrinal passages Adventists identify with were either missing or sufficiently changed to alter their meaning.

## Algeria expels

UPPER DARBY, Pa. (EP)—Four missionaries with the North Africa Mission have been expelled from Algeria. They had been working among the Kabyles, a minority race. Although the government gave no reason for its action, it is suspected that political and racial issues were at stake.

Meanwhile, in Morocco a Dutch tourist was sentenced to two years in prison for giving out religious literature without permission, but he was released after appeals on his behalf by sources outside the country, according to Missionary News Service.

## Crystal Christmas

GARDEN GROVE, Calif. (EP)—A \$1 million Christmas pageant took place at the Crystal Cathedral. The Glory of Christmas—A Living Nativity ran in mid-December nightly with live camels, donkeys, sheep, and a ram, a 90-foot tall backdrop with six separate screens, a sky with more than 1,000 stars, a cast of nearly 400, a shepherd boy, the largest pipe organ in the USA and four "flying angels."

Never before in the history of Christianity in the United States has anyone retold the story of the birth of Christ in the scope presented in the Crystal Cathedral," says Robert H. Schuller, the cathedral's senior pastor and TV preacher. Admission ran \$10.50 and \$12.50.

## ABC files for Moon

VALLEY FORGE, Pa. (EP)—Citing gross religious prejudice and disregard for religious liberty in the government's handling of its case against Sun Myung Moon, the American Baptist Churches in the U.S.A. has

filed an amicus curiae (friend of the court) brief supporting Moon in the appeal of his conviction for tax fraud.

American Baptists joined five other religious bodies in filing the brief: the African Methodist Episcopal Church; the National Black Catholic Clergy Caucus; the National Council of Churches of Christ in the U.S.A.; the Unitarian Universalist Association; and the United Presbyterian Church in the U.S.A.

Campbell observed that he and most American Baptists feel Moon's theology is alien to the Christian faith. In fact, he feels they support the finding of the Faith and Order Commission of the National Council of Churches of Christ that the doctrine of the Unification Church is not consistent with that of traditional Christian theology as believed through 20 centuries. However, he pointed out that "we do not have to agree with Moon's beliefs to feel the threat this case poses to all faiths."

## Holiday bull

DALLAS (EP)—Holiday cheer or not, the pastor of the Preston Hollow Presbyterian Church here has just about had it with a renegade steer. Pastor Jerold D. Shetler vowed that if the longhorn escapes a third time from a live Nativity scene, his freezer will be stocked with hamburger next year. "I'm a shepherd of sheep, not a roper of steers," Shetler said.

The errant critter fled twice early December 22, careening through a manicured North Dallas subdivision. Said Shetler, "... we ought to promote the news of Christmas the way this bull spread his message."

## Fellowship formed

SALVADOR, Brazil—Baptist leaders from South America recently formed a regional fellowship of Baptist conventions and unions, the Union Bautista Sud-Americana (UBSA).

It is the second regional fellowship to be formed within the Baptist World Alliance during 1982. Earlier this year, the All-Africa Baptist Fellowship was organized following meetings of the BWA General Council in Nairobi.

The South American fellowship is a partial reorganization of the earlier Union Bautista Latino Americana and of additional Unions which could not previously participate.

Jose Missena, pastor of Villa Morra Baptist Church of Asuncion, Paraguay, was elected Executive Secretary of the UBSA. The newly-elected president of UBSA is Guillermo Milovan, president of the Paraguayan Baptist Convention.

## Keyboard festivals set in 15 towns

Mississippi Baptist district keyboard (piano and organ) festivals for students in grades one through 12 will take place Jan. 27, 28, and 29 in five locations each of those days.

The Jan. 27 sessions will each take place at 6:30 p.m. at West Jackson Street Church, Tupelo; and First Baptist churches of Clinton, McComb, Laurel, and Kosciusko.

The Jan. 28 sessions will be at 6:30 p.m. at Fairview Church, Columbus; Parkway, Natchez; Petal - Harvey, Petal; Ruleville Church, Ruleville; and First Church, Grenada.

The Jan. 29 sessions will take place at 9:30 a.m. at Poplar Springs Drive Church, Meridian; Broadmoor, Jackson; and First Baptist churches of Pascagoula, Horn Lake, and Lealand.

Each participant is responsible for his or her own registration. Registration forms may be requested from the Mississippi Baptist Church Music Department, Box 530, Jackson, Miss., 39205, phone 968-3800. Dot Pray is festival coordinator.

## Film preview set

Crosscut Ministry and Gospel Witness Films of Atlanta will sponsor a full day of Christian film viewing Jan. 20 free of charge to any church staff or lay workers.

It will take place at Jackson Bible Church, Terry Road, Jackson. The day will begin at 8 a.m., concluding at 10 p.m.

According to Wayne Barber of Crosscut Ministry, two projectors will run in two rooms, making a total of 28 hours of film viewing. For a schedule of films, phone Barber at 373-6423.

## WMU institutes

(Continued from page 1) Marjean Patterson, executive director-treasurer.

Acteens Consultant continues to be Diane Smith. She will have more time and opportunity for training associational and church Acteens leaders and for providing more emphases for members of Acteens in the state because the direction of summer GA and Acteens camps has been transferred to the GA/Mission Friends consultant.

The Girls in Action/Mission Friends consultant will promote the work of the girls in GAs and boys and girls in Mission Friends. In addition, she will staff, program, and direct the summer-long camping at Camp Garaywa. A new consultant will be on the job in the next month or so, Miss Patterson indicated.

Fran Pickett continues to serve as camp manager/financial secretary. She schedules the use of Garaywa and is the day-to-day liaison person between the state WMU office and Camp Garaywa.

## Ev-Bible Conference

(Continued from page 1) Southern Seminary, and Ed Young, pastor of Second Baptist Church, Houston, Tex.

Martha Branham, concert soprano from Dallas, will be featured soloist and will lead music during sessions. Day care will be provided.

# FMB creates medical services department

By Bob Stanley

RICHMOND, Va. (BP)—Three new staff members were announced at the December meeting of the Southern Baptist Foreign Mission Board and steps were taken to seek a successor for Bill Marshall as vice president for human resources.

Marshall was elected Dec. 2 to succeed Franklin Owen as executive secretary-treasurer of the Kentucky Baptist Convention. His resignation at the FMB is effective Jan. 31.

The board approved creation of a new medical services department to be directed by Merrill D. Moore, a Knoxville, Tenn., emergency surgeon and former missionary to Gaza. Moore, a native of Alabama, will manage health care for missionaries, enlist and evaluate medical missionary candidates and volunteers, and coordinate the board's medical meetings.

Franklin Fowler, the board's senior medical consultant, will join the new department. Fowler will continue evaluation of medical missionary candidates and management of health care for missionary families overseas. He also will continue as a consultant to the overseas office for medical mission strategy on the mission fields.

Jimmy Maroney, missionary to Kenya and director of the Center of Urban Evangelism in Nairobi, will become associate director for Eastern and Southern Africa on Jan. 1, and Helen Siner Wood, a former missionary to Luxembourg and Belgium, became student coordinator.

Maroney will assist Davis Saunders in supervising the work of more than 200 missionaries in 16 nations. Wood will coordinate with the college and college young people interested in mission service and also visit college campuses to present overseas mission opportunities. Her husband, Rudolph M. Wood, is pastor at Belmont Baptist Church, Charlottesville, Va. She will commute to Richmond for her new assignment.

Following their business sessions in Richmond board members traveled to Charlottesville's First Baptist Church, where missionary Lottie Moon was baptized in 1858, to take part in the naming of 62 new missionaries. These, plus five others reappointed or reemployed, and one special project worker, brought the year's missionary additions to the record 406 total—51 more than the previous high of 355 named last year. Mississippians appointed are listed in a separate story in this issue.

# Tithing and the Bible

The first mention of tithing in the Bible is Genesis 14:20. Here Abram is reported to have given the tithe to Melchizedek, king of Salem and priest of God Most High. So tithing did not begin with the Mosaic law.

At God's direction, Moses incorporated it into the law. The Old Testament mentions at least three tithes.

Tithe paying became a part of the Jewish religion. According to the Pharisee, tithing was a major doctrine and practice.

It would have been impossible for our Lord to remain neutral on this subject. Jesus grew up in a home that observed the law of Moses. Jesus insisted that John baptize him, saying, "Thus it becometh us to fulfill all righteousness" (Matt. 3:15).

Jesus healed a leper (Matt. 8:4) and told him, "Shew thyself to the priest, and offer the gift that Moses commanded."

Peter was instructed by Jesus to find a coin in the fish's mouth and pay the temple tax for himself and his master (Matt. 27:24-27).

Jesus and his disciples had a treasury and Judas was the treasurer. Jesus recognized tithe paying as God's law to the Jews. He kept the law to the letter. The Pharisees were required to give about one-fourth of their income for religious and charitable purposes. Jesus expected his followers to exceed the righteousness of the scribes and Pharisees.

Jesus was part of a deeply religious

## Tally 11 percent

(Continued from page 1)

Nearly half of the advance portion of the budget was to go to Southern Baptist Convention causes outside Mississippi. A total of \$34.4 percent of the basic budget goes to SBC causes.

"1982 was a very good year," said Kelly, "Mississippi Baptists have grown together in the Lord and have given the largest amount they have ever given to the cause of missions despite the negative financial outlook of the nation in general."

He added "This giving record helps to show that Mississippi Baptists still have their eye on Bold Mission Thrust."

## Year of the Tithe materials mailed

A packet of material relating to "The Year of the Tithe" was mailed this month by the Stewardship and Cooperative Program Promotion Department to all pastors in the state.

The packet contains promotional material, sermon suggestions, teaching helps, and other related material including bulletin inserts.

In a cover letter with the material, John Alexander, director of the department, points out the suggested dates for tithing emphasis, particularly for the four Sundays in April.

Alexander has noted that he hopes every pastor will be looking forward to receiving this packet and will give a great deal of attention to its contents.



family who practiced tithing. He was never condemned even by his enemies for not paying the tithe. Jesus did not abridge the law. He fulfilled (kept) it completely.

Tithing may be an expression or repression of Christian stewardship. It is harmful if it becomes the ceiling of stewardship. It is helpful if it is recognized as a biblical point of beginning for Christian living.

Paul, a Pharisee and the son of a Pharisee, makes love the motive for giving. The most impressive gifts are nothing without love (1 Cor. 13).

## Mississippi Baptist Convention Board Cooperative Program Receipts

Month	1981	% of Total	1982	% of Total	Increase (Decrease)	% Increase (Decrease)
January	\$1,122,637	8.9	\$1,076,552	7.7	\$ (46,085)	(4.1)
February	971,195	7.8	1,196,121	8.6	224,926	23.2
March	772,323	6.1	1,146,091	8.2	373,768	48.4
April	1,198,756	9.6	1,145,609	8.2	(53,147)	(4.4)
May	897,954	7.2	913,153	6.6	15,199	1.7
June	1,167,917	9.3	1,287,260	9.3	119,343	10.2
July	1,104,865	8.9	1,103,737	7.9	(1,128)	—
August	808,675	6.4	1,015,698	7.3	207,023	25.6
September	1,236,857	9.8	1,301,167	9.4	64,310	5.2
October	1,083,380	8.6	1,003,580	7.2	(79,800)	(7.4)
November	845,658	6.8	1,276,621	9.2	430,963	50.9
December	1,326,332	10.6	1,211,067	8.7	(115,265)	(8.7)
TOTAL	\$12,536,549	100.0	\$13,676,656	98.3	\$1,140,107	9.1
Budget for 12 months			\$13,920,500			
Over (Under)			\$ (243,844)			
TOTAL BUDGET	\$12,536,549		\$13,920,500		\$1,383,951	11.0

# Staff Changes

Dennis Dollar has resigned as music and youth director at First Baptist Church, Lyman, near Gulfport, to assume duties as youth director at Bayou View Baptist Church, Gulfport.

Dollar is also a member of the Mississippi House of Representatives, in his eighth year, representing Harrison County. He previously was music and youth director at Woolmarket Church.

Fellowship Baptist Church, Meridian, has called Olyn Roberts as pastor. He goes from Morgan Chapel at Sturgis. Roberts is a graduate of Mississippi College and New Orleans Seminary.

Elmo McLaurin has resigned as minister of education at Highland Church, Meridian, to accept a job as minister of education for Oakland Baptist Church, Roanoke, Va. He served the Highland Church for 11 years.

Sand Hill Church, Attala County, has called Jerry Barrett as pastor. He moved there from the Hinze Baptist Church, Winston Association.

Gary Phillips has resigned as minister of youth at Parkway Church, Jackson, in order to enter New Orleans Baptist Seminary.

Rob Davis has resigned after three years service as pastor of Cambridge Baptist Church, Jackson County Association. He has accepted a call to First Baptist Church, Brewton, Ala., as associate pastor/minister of youth.

Keith Sandow has been called as minister of music at First, Rosedale. He is a music major at Delta State University, and formerly was a resident of Tupelo.

First Baptist Church, Yazoo City, has employed Ken Hall to be minister of activities. Hall is a native of Pine Bluff, Arkansas. He received a bachelor of recreation leadership degree from Ole Miss., and on Dec. 17, 1982, he received a master of religious education degree from Southwestern Seminary. Since September, 1980, he has served as minister of youth and music at Riverside Baptist Church, Stephenville, Texas.

Joseph C. Loving, native of Brookhaven, is now serving as pastor of Pilgrim's Rest Baptist Church, Gordon, Al. He is a student at Baptist Bible Institute, Graceville, Fl., and plans to graduate in May, 1983, with a bachelor of ministry degree in biblical studies. He and his wife will continue to live in Graceville and will commute to the church field on the weekends.

Frank Kirksey is the minister of youth at Seminary Baptist Church, near Beaumont in Perry County, Alton Fagan, pastor. He moved there from Shiloh Church, Saraland, Ala. Kirksey is a senior at William Carey College.

## SOUTHERN BAPTIST CONVENTION MEETING IN PITTSBURGH

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## Editorials

## Alcohol commands interest

by Don McGregor

Alcohol is high on the list of interest items in Mississippi at this time. The state Legislature is considering several bills that would seek to place some measure of additional control on alcohol, and the Jackson city council is feeling the pressure of those who want to sell alcohol for the council to relax the present midnight curfew on liquor sales in the city.

A quick count of the bills pre-filed and those filed in the early days of this legislative session shows 16 bills related to alcohol. Fourteen of those bills would seek to place restrictions on the use of alcohol. The other two would increase its use, though the authors probably would deny that such is the purpose.

In Jackson the liquor interests are still pushing for an extension of the hours that liquor is available for sale. A local restaurant and disco place is seeking through radio advertisements to connect the concepts that liquor sales stop at midnight and that Jackson "has the lowest per capita income in the nation." It also points out that Jackson "is the only state capital with a law that stops liquor sales at midnight."

Of course, there is no connection between the three; and extending liquor sales past midnight is not going to have an effect on the per capita income of Jackson, no matter where it is—No. 50 or No. 1.

One of the earliest lessons that we try to teach our children as they are growing up is that because everyone else is doing something it doesn't follow that they should do it too. The same holds true for Jackson's liquor sales. That city can do as it pleases about the deadline for liquor sales, and the decisions of other cities have no bearing on the Jackson decision whatsoever. Jackson must make up its own mind according to what it believes is responsible behavior.

In the midst of it all, however, the question must be asked, why is there a curfew? The obvious answer is to get the drunks off of the streets. Since that

is the purpose, there is no question but that the sooner they are gone from the streets, the better things will be. That is the unstated premise in having a curfew. Otherwise there would be no need for one.

That leads on to the final and obvious conclusion that there is no sense in trafficking at all in some sort of substance that is so dangerous as to require such controls as a curfew on its use.

Well, the city's newspapers under their new ownership are pushing the extension; and, obviously, there is a great deal of pressure being brought to bear on the three city commissioners. They still have not caved in, however; and let us hope that they won't.

What about the 16 bills in the Legislature? Here they are:

S 2016 (Mabry) Create offenses for causing death or damage while driving under the influence of intoxicating liquor or controlled substances.

Judiciary

S 2026 (Dyer) Permit advertisement of alcoholic beverages. Judiciary

S 2170 (Dearing) Allow persons 18 years of age or older, but under 21, to serve alcoholic beverages as waiter or waitress. Judiciary

S 2304 (Smith—47th) Surrender of driver's license for unlawful blood alcohol content. Judiciary

H 28 (Johnson) Provide penalties for person convicted of driving while under the influence of liquor. Judiciary A

H 74 (Johnson) Prohibit sale of beer or wine to anyone under 21. Ways and Means

H 154 (Dollar) Increase penalties under implied consent law. Judiciary A

H 182 (Dollar, Banks) Amend implied consent law. Judiciary A

H 216 (Presley) Persons arrested for DUI not to be released while intoxicated. Judiciary A

H 217 (Lippian) Increase penalties for driving while under influence of intoxicating liquor. Judiciary A

H 221 (Robinson—by request) Allow

constables to administer breath analyzing tests. Judiciary A

H 271 (Shumake) Increase penalties for driving while intoxicated. Judiciary A

H 284 (Wilson, and others) Prohibit advertising of beer signs or billboards in counties in which sale of beer is prohibited. Ways and Means

H 286 (McCrory) Provide for licensing of wine and cheese shops. Ways and Means

S 2380 (Thames) Increase DUI penalties under implied consent law. Judiciary

The S stands for Senate. The H stands for House. The names of those introducing the bills are in parentheses. The committees to which the bills were assigned are in bold face. The members of the House committees are to be found on this page. The Senate committees will be printed next week.

## Other bills

There are a number of other bills of interest. Among them are these:

S 2010 (Rhodes) 16th section land for church purposes. Judiciary

S 2016 (Smith—48th) Limit availability of abortions to unmarried women under 18. Judiciary

S 2055 (Harpole) Revise child pornography law. Judiciary

S 2066 (Mills, and others) Require a period of quiet at beginning of public school day. Education

S 2144 (Burkes, and others) Provide that the term "nuisance" shall include any place or property in or upon which any obscene material is sold, leased, given, exhibited, published, advertised, or otherwise disseminated or distributed in violation of the provisions of Senate bill 2144. Judiciary

S 2161 (Burkes, and others) Provide that the distribution of obscene material will constitute a misdemeanor. Judiciary

H 138 (Horton) Exempt from sales taxes utility sales for use in certain church buildings. Ways and Means

H 153 (Merideth—by request) Immunity for educators reporting pupils'

drug use. Judiciary A

H 272 (Melancon) Provide property reward to informants in connection with seizure of controlled substances. Judiciary A

HCR 17 (Lippian) Memorialize Congress to adopt a resolution calling for a national day of prayer. Rules

S 2316 (Stringer, and others) Require teaching of creationism. Education

H 315 (Millette) Prohibit producing or promoting performances which include sexual conduct by children. Judiciary B

H 343 (McIngvale—by request) Revise schedules of controlled substances. Judiciary A

H 245 (Barefield, and others) Prohibit distribution of obscene material. Judiciary B

H 346 (Barefield) Nuisance to constitute place where obscene material is distributed. Judiciary B

H 348 (Casey) Killing of human being by person engaged in commission of sexual battery shall constitute capital murder. Judiciary B

H 360 (Barefield) Levy local privilege tax on distribution of obscene material. Ways and Means; Judiciary

S 2358 (Usey, and others) Distribution of obscene material a misdemeanor. Judiciary

H 425 (Dollar) Mandatory terms of imprisonment for certain drug offenses. Judiciary A

S 2387 (Usey, and others) Death with dignity act. Judiciary

And finally there is one that makes a great deal of sense but probably will not get a hearing in the Legislature. It is H 437 (Endris) which would provide that "Persons convicted for driving under the influence shall be required to obtain license tag reading 'Drunk.' " Judiciary A. Though this is not likely to happen, it would serve to warn other motorists about the dangers that they are facing on the road and allow them to be more aware of where the dangers are. It seems to be an excellent idea.



## Faces And Places

By Anne Washburn McWilliams

## January is like Petra

Entering a new year is like entering the winding, mysterious gorge at Petra, where you keep wondering what will be around the next bend.

From Amman, Jordan, other tourists and I rode four hours in a bus, into the dusty desert south of the Dead Sea. It was December (1981). Riad, the guide, pointed to a range of wild, bare mountains, among them Mt. Hor. From the village of Wadi Musa, we descended into a valley dotted with high masses of red rock.

A modern "rest house" served us yellow rice for lunch, plus mutton, green salad, and a bread like that at Kiefer's in Jackson. I saw a robed man pouring water from a pitcher onto another man's dusty feet, and I thought of a disciple who washed Jesus' feet—and of the name, Peter, that Jesus gave him (Petra means rock).

Horses are still the only public transportation to Petra. I wondered how all the old folks (yes, lots of them older than me) would mount the horses—but it proved simple. We climbed onto a block of stone as high as a horse, and from there into the saddle. I rode Lady, a gentle white mare. An agile old Arab, Mohamed, took the bridle reins and walked ahead, leading her. His hair and moustache were white. The green skirt of his robe showed below a grey tweed overcoat. Over his shoulder he slung my purse, which he insisted on carrying so I could concentrate on clinging to the saddle. (When Mark Twain visited Bible lands, he named his horse Baalbek because "it was a magnificent ruin.")

Soon the valley narrowed and a cliff seemed to block the way. But we entered a narrow cleft in the cliff-face and followed a path along a dry stream bed. I realized that we were in a gorge, 12 to 15 feet wide. In this place, called the Siq, rock walls on each side towered maybe 80 feet toward a narrow ribbon of blue sky. Farther on, they rose as high as 300 feet.

The horses carefully picked their way. Lady stepped on a loose pebble, and stumbled. Going down one steep spot she had to turn to keep her balance. (My right big toe was sore for a week afterward, from applying brakes to the stirrup!). The drivers' voices echoed. Danny Williams of Louisiana passed me and called out, "Move over. This is the Kentucky Derby." As the walls got steeper, though, sounds decreased. Shadows deepened, for here

the sun could not penetrate.

The chasm ends in a wide cross gorge. Through the end of the dark corridor we could see framed in sunshine a "cameo cut in a cliff." This was Khazneh (Treasury of Pharaoh), a tomb with a facade like a Greek temple, 130 high, carved from solid rock. (Legend says an urn at the top contains a great treasure.) There the trail turned, and we had arrived at the site of ancient Petra, capital city of the Nabateans. The city is gone, but there remain perhaps a thousand rock-hewn tombs and temples, and an enormous amphitheater. Colors of the sandstone show endless variety—streaks of deep crimson, soft pink, orange, yellow, and purple, changing with the light, like colors at the Grand Canyon. In "high places" on the mountains, the Nabateans once made human sacrifices to the "sun god, Dushara."

For centuries Petra was crossroads of the caravan trade from Arabia. Nomadic Nabateans robbed the caravans. As they grew richer, they learned to extract toll from the caravan leaders. They settled down, began to carve the tombs, and some homes in the rock walls. Their art was influenced by the Greeks, and later by the Romans, but they also developed an architectural style of their own. The height of their glory came in the first century B.C.

Though a handful of men at the gorge entrance could keep away an army, eventually Petra fell to Rome. The Emperor Trajan built a road through the city, connecting Syria with the Red Sea. But in the third century, the land route of the caravans was abandoned in favor of a Red Sea route, and the by-pass spelled decline. By the time of the Arab conquest in the seventh century, nothing but a shell of the city remained. As time passed, it was lost and forgotten. Western explorers could not even find the site, until John Louis Burckhardt of Switzerland located it in 1812.

Was the Siq the "valley of the shadow" that David described in Psalm 23? He wrote, "I will fear no evil, for thou art with me." I readily trusted my life to the man who led my horse, and he got me through the steep and gloomy places. If I will place the reins of my days into the hands of God, I am confident he will lead me safely through the shadowy corridors of 1983 and into the open places, filled with treasure and sunlight.

## Letters to the Editor

## Typewriters for Kenya

Editor:

This afternoon I talked via telephone with two of our Southern Baptist missionaries, Sam Turner and Vance Kirkpatrick, at the Limuru branch of the Baptist Seminary of East Africa in Limuru, Kenya. They shared with me a need concerning their work at the seminary which I would like to share with our Mississippi Baptist folks. They will be needing 20 used portable manual typewriters within the next several months. If anyone would like to give a typewriter for this purpose, they could send it to me c/o First Baptist Church, Bay St. Louis, Miss., and I will make the necessary arrangements to ship them to Kenya.

Anyone desiring more information may contact me by phone at 467-4005. Thank you so much for allowing me to share this need from the mission field with the multitude of readers of the Baptist Record.

Nathan L. Barber  
P. O. Box 143  
Bay St. Louis, MS 39520

Appreciation for suit

Editor:

I want to say to the men of the Brotherhood of Mississippi, thank you for the beautiful suit that you sent me for Christmas.

Having left Mississippi 4½ years ago, it is good to know that the people back home have not forgotten you.

May the Lord bless each of you through the year 1983.

Marion W. Gray, Sr.  
Edgemont, S.D.

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## Guest opinion . . .

## Changes suggested in drunken driving law

By J. Clark Hensley  
Member of Governor's Task Force on Drunk Driving

One person has been killed in Mississippi every day for the past 10 years by a drunken driver. On an average Friday or Saturday, one driver in 10 is drunk, but the odds against the drunk driver being stopped is 2,000 to 1. In

1982 almost 42,000 drivers in Mississippi flunked the drunk driver's tests. Drunk driving crack-ups are the leading killer of people between the ages of 16-24. Forty-four percent of the fatal crashes that occur at night are caused by drivers in this age group, and they constitute only 22 percent of licensed drivers.

Considering the extreme seriousness of the situation, Gov. William Winter in November appointed a Task Force on Drunk Driving. In a preliminary report to the governor, chairman Charles Overby wrote, "We are dedicated to finding ways to reduce significantly the threat drunk drivers present to the safety and security of

users of Mississippi's streets, roads, and highways. We are convinced that any campaign against drunk driving which is to be successful must begin with prompt passage of legislation which strengthens and improves present law and eliminates loopholes therein."

(Continued on page 5)

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# Changes are suggested in drunk driving law

(Continued from page 4)

Acting upon the recommendations of the subcommittee on legislation, the Task Force recommends the following changes:

1. Permit testing of breath, blood, and urine for the presence of all ability-impaired substances. Present law permits breath test only for alcohol only.
2. Make .10 percent blood alcohol concentration (BAC) or greater conclusive evidence (instead of presumptive as at present) of driving under the influence (D.U.I.).
3. State that less than .10 percent BAC may be presumptive evidence person is not D.U.I. Present law says shall be presumptive evidence, not may be. Some persons are effectively drunk with less than .10 percent BAC.
4. Permit officer to administer chemical test to driver based on reasonable grounds and probable cause without first arresting driver. Under the present law arrests are prerequisite for test. This change would reduce potential inconvenience and embarrassment for drivers by not making arrest first.
5. Increase severity of penalty for refusal to take chemical test by immediate 180-day license suspension; make fines and jail sentences the same for successive DUI convictions except add six months to license suspension. Also attendance at Alcohol Safety Education Program (MASEP) does not shorten period of license suspension.
6. The present law suspends license 90 days for test refusal. Since chemical testing is the chief means of determining DUI, a drinking driver should experience significant disadvantage by refusal to take the test. The present law encourages persons to refuse chemical test.
7. Permit a prompt suspension of driver license by immediate confiscation of license for .10 percent BAC or greater and, with notice, administrative suspension of license for six months. The present law permits the DUI offender to retain license.

This strengthened penalty will comply with the recently enacted federal law.

The other seven recommendations include the prohibition of reduction of DUI charge to a lesser offense for any person whose blood concentration is .10 percent or greater. Presently it is common for the charges to be reduced to a lesser charge and the drunk driver is back on the road again.

Another suggestion is an alternative community service penalty instead of a jail sentence, one reason being the overcrowded jail situation in Mississippi.

Penalties are to be more severe as a more effective deterrent to DUI. The penalty suggested for first offense is \$200-\$500 fine, one-year driver license suspension, not more than 24 hours in jail qualified by a 180-day driver license suspension with successful completion of MASEP.

The second offense within five years would carry a \$400-\$1,000 fine, two-year driver license suspension, 48 hours to one year in jail, or community service for not less than 70 days. The third or subsequent offense within five years would draw a \$600-\$1,000 fine, three-year driver license suspension, 40 days to one year in jail, or community service of not less than 100 days.

The penalty for driving with suspended license would be increased by adding to the current sentence a \$200-\$500 fine, 48 hours in jail and additional six month license suspension. Presently the penalty is only 48 hours to six months in jail and \$100 fine.

The Task Force also recommended that the Governor's federal-state program, Highway Safety Division, be responsible for expending monies collected from the \$5 assessment that is added to the fines and bail forfeitures for DUI to defray some costs of MASEP and other alcohol and traffic safety education programs. The present law makes the board of trustees of state institutions for higher learning responsible for these monies. If Mississippi law is brought into compliance with the federal law recently enacted, there will be other funds available; and the Task Force feels that making

one executive agency responsible for the management of all alcohol and traffic safety education would be a more efficient and effective way to manage these programs.

There are a number of good bills that have been introduced dealing with phases of these problems. However, Senate Bill 2240 and House Bill 182 opt for all the features advocated by the Governor's Task Force for improvement in our Implied Consent Law and bring our laws into compliance with federal law recently enacted. One feature not in the bills mentioned above that should be considered by the legislature as a separate item, is the consideration of raising the age limit to 21 for beer and wine as well as liquor.

## Schuller's church to pay more taxes

GARDEN GROVE, Calif. (EP)—TV preacher Robert Schuller has said his organization will pay more than \$400,000 in lost property tax exemptions.

The state Board of Equalization ruled that many activities at Schuller's religious complex—including Weight Watchers' meetings, concerts and aerobics classes—were non-religious. The ruling increased the complex's annual tax bill from \$15,000 to more than \$200,000 and means \$400,000 in back taxes.

We are shaped and fashioned by what we love.—Johann Wolfgang Goethe

## ANNUAL REPORT

# QUALITY HEALTH CARE: A TRADITION OF EXCELLENCE



Tran Hao Ngoc, center, calls Savannah and Lewis Kellum of Tutwiler Papa and Nanny.

## She never heard of Jesus till she came to Memphis

(Continued from page 1)

languages—Mandarin, Cantonese, Vietnamese, Chinese, and English," said Lewis Kellum. "We are proud of her academic achievements," his wife added.

In November, 1978, when many refugees were leaving Vietnam, Ngoc and one brother and their oldest sister left Cho Lon near Saigon and stayed in the country a week waiting for a boat. "About 250 people got on the boat, and after three days and three nights we came at 7 in the morning to Malaysia," she remembers. There they stayed almost two years in a crowded refugee camp on an island. "The Malaysians gave us one can of rice for three days. Teen-agers could also get one can of English peas for three days. My brother and I could get that, too; but I was very hungry."

In dry season, water was scarce. Always it had to be hauled to the island by boat. People stood in line waiting for water. "Some time we would have to get in line at 2 or 3 in the morning to get water," she remembers.

"I will never forget June 15, 1980!" she declared. "My brother and I left Malaysia at 2 in the afternoon." Their names had appeared "on the list" and they could choose Australia or the U.S. Both chose the States. The older sister had gone to California. After a health exam at Kuala Lumpur, they came to San Francisco. James Kellum met them on July 9; and two days later they flew to Memphis, where Lewis and Savannah Kellum met them at the airport.

In the beginning, Ngoc had sponsors in Memphis, where she and her brother shared an apartment. Ngoc worked at McDonald's clearing tables (though she could not then speak English), and later worked in a sewing factory while going to night school.

For seven months, she attended the Temple Baptist Church, Memphis. "Jimmy kept preaching about Jesus, and he kept telling me about Jesus, and then I asked Jesus to come into my heart. And that day I felt 'happy!'"

She continued: "Member of Temple Church helped me so much. One gave me rides to work and to school. Others took me to buy groceries."

When her brother, a welder, decided to return to California, Ngoc could not keep living in the apartment alone, so James Kellum asked his parents if they would like to sponsor her. They agreed; she moved to Tutwiler in March, 1981.

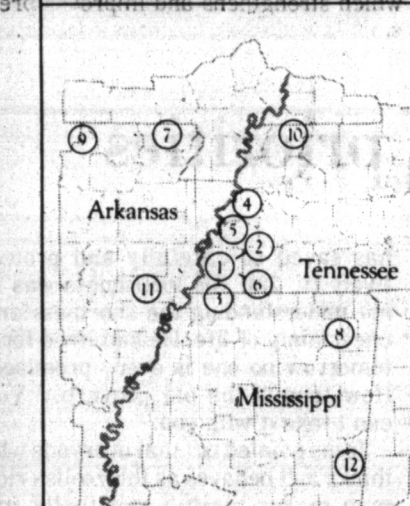
"Papa and Nanny helped me to practice speaking English," she said. Also her classmates have helped. She said she hopes after high school to go on to college and to become a nurse. This year she has been making all As. "Sometimes she gets up at 4—or even at 2:30—in the morning to study," Mrs. Kellum revealed.

Ngoc writes to her parents in Vietnam, and receives mail from them. However, she said she would rather wait until she sees them in person to tell them she has become a Christian. "Unless they could live in this culture, they might not understand. If I wrote them, they might be hurt with me, or angry. I want to tell them about Jesus, but I would rather tell them when I see them."

Lewis Kellum's nephew, Doug Kellum, is also a former missionary to Vietnam and is now working with Vietnamese in the Philippines. Doug's parents sponsored Nguyen Tan Duong (Skip), who is a minister now studying at New Orleans Seminary.

"Ngoc is a joy to us. We would recommend to anyone such sponsorship," said Savannah Kellum.

People serving people. Doesn't that sound familiar? It should. That's been the emphasis of Baptist Memorial Hospital since Southern Baptists in Arkansas, Mississippi and Tennessee started the institution 70 years ago.



## BAPTIST MEMORIAL HEALTH CARE SYSTEM, INC. AFFILIATES

Facilities	Beds
① Baptist Memorial Hospital-Medical Center 899 Madison Avenue, Memphis	1,500
② Baptist Memorial Hospital-East 6019 Walnut Grove Road, Memphis	417
③ Baptist Memorial Hospital-Regional Rehabilitation Center 1025 E. H. Crump Boulevard, Memphis	151
④ Baptist Memorial Hospital-Lauderdale Ripley, Tennessee	64
⑤ Baptist Memorial Hospital-Tipton Covington, Tennessee	70
⑥ Trezevant Manor and Allen Morgan Nursing Center 177 North Highland, Memphis	60
⑦ Corning Community Hospital Corning, Arkansas	40
⑧ Baptist Memorial Hospital-Booneville Booneville, Mississippi	136
⑨ Baptist Memorial Hospital-Eastern Ozarks Hardy, Arkansas	40
⑩ Baptist Memorial Hospital-Union City Union City, Tennessee	173
⑪ Baptist Memorial Hospital-Forrest City Forrest City, Arkansas	112
⑫ Golden Triangle Regional Medical Center Columbus, Mississippi	276

That principle springs from the Southern Baptist concept of Christian ministry. And it's one of the reasons Baptist Memorial and quality health care have become synonymous in the South.

That instance upon the personal touch is now the watchword of Baptist Memorial Health Care System, Inc., new parent of Baptist Memorial Hospital and nine other health care institutions in the Mid-South.

The health care system was organized in December 1981 to ensure quality health care for the Mid-South at the lowest possible cost and nearest the homes of the patients. Rapid changes are occurring in the health care field. One of the major changes is the disappearance of the freestanding community hospital.

Within the next 10 years at least 90 percent of the community hospitals in the United States will affiliate with health care systems, experts predict.

Faced with deteriorating facilities, growing medical technology, lean medical staffs and limited capital, owners of community hospitals are facing three choices: increased taxes, affiliation or closing the institution.

County governments are choosing affiliation.

Affiliation with a non-profit health care system can help the community several ways.

Free from the threat of increased taxes, the community stands to receive better health care while continuing to make input into how the affiliate hospital is operated.

## AMONG BEST IN SOUTH

Baptist Memorial Hospital, Memphis, is one of the 13 best hospitals in the South.

That's the way *Ladies Home Journal*, a nationally circulated publication, evaluated Baptist Memorial in its November 1982 issue.

Charles Seabrook, medical writer for the *Atlanta Journal*, developed the list after talking with leading physicians, hospital administrators, state hospital associations, medical school faculty members, health educators and other medical writers.

While describing Baptist Memorial as the largest private general care hospital in the United States, the article said "this is one case in which you can say that 'largeness' does contribute to excellence. Its main strength is community health care, especially providing the most up-to-date therapies for cancer and cardiovascular disease."

Other hospitals cited are in Nashville, Birmingham, Durham, Miami, Dallas, Atlanta, Richmond and Houston.

"His Ministry" (Mary Ann Jones) will be presented in a concert entitled "The Fruit Bearing Branch," at Wildwood Baptist Church, Laurel, Jan. 30, at 11 a.m. Miss Jones is a member of Cottage Hill Baptist Church, Mobile, Ala. She has shared her testimony and message in music in at least 110 churches, some as far away as Brazil, during one year "on the road." The concert will be a full length original music presentation, on the theme that "God uses ordinary people in extraordinary ways through his power and their yieldedness."

Shaw Church ordained three deacons on Nov. 14: Lewis Sellers, Morris McCaffrey, and Paul Lee. Peter Haik is pastor.

Grady Earl Woods was ordained to the gospel ministry on Oct. 31 by the Midway Church, Bolivar County, Ernest Newsom, pastor.

Joe Anderson, moderator of the Atlanta Association, was honored by the McAdams Church on Dec. 19 on the occasion of his 10th anniversary as pastor there.

Harold Smith, minister of music and youth at the Ruleville Church, will go with a group of 31 people from four states on a dental-medical mission to Honduras Jan. 14-22. The project is sponsored by Global Outreach.

New Providence Church, Calhoun County, honored J. T. Busby and his wife on Nov. 7, on his 20th anniversary as pastor. The church gave a surprise luncheon and presented to the Busbys a plaque of appreciation.

Aubrey Jones, pastor of the Precision Valley Baptist Church, Springfield, Vermont, suffered a massive heart attack recently. Though Jones is still in the hospital, the latest report says that his condition is steadily improving. A Mississippian, he is brother of Kenneth Jones, Scott County pastor. (Forest Baptist Church and the Scott County Association have been lending aid to the Precision Valley pastor and church, as partners in the missions task.)

Evans Gremlion recently celebrated his 50th anniversary as official greeter for Parkway Church, Jackson. He started greeting members and visitors 50 years ago in front of the original sanctuary, and is now the greeter in front of the Harrington Building.

Mary Helen Clark, 42, librarian at Ruth Baptist Church, died Dec. 16, 1982 (on her birthday.)

Carlton Winberry, professor of New Testament and Greek at New Orleans Seminary, will lead in a study of I Peter at Harrisburg Church, Tupelo, Jan. 16-19.



SHILOH CHURCH, CHICKASAW COUNTY, recently elected and ordained three deacons. Left to right are the pastor, Bobby Long, and new deacons, WILLIAM SMITH, JOHNNY MCCARVER, and ROBERT GOODRICH.

**"We are looking far beyond 1983 in health care. We're making improvements which will ensure quality health care for the Mid-South into the 21st century. But we want to continue to do it in a warm personal way. With people serving people."**

Joseph H. Powell, President

Hospital-Tipton, Covington, Tenn.; and Corning Community Hospital, Corning, Ark.

Quality health care accompanies affiliation, in the cases of Baptist Memorial.

The Ripley, Booneville and Corning institutions were accredited by the Joint Commission on Accreditation of Hospitals (JCAH) during their first full year in the system.

And Baptist Memorial, Memphis, Baptist Memorial Hospital-Forrest City, Baptist Memorial-Union City and Golden Triangle brought accreditation with them into the system.

The JCAH requires hospitals to meet 118 rigid standards in 24 categories to receive accreditation.

The quality synonymous with BMH also extends to buildings, with new construction under way at Baptist Memorial-Eastern Ozarks, major renovation at Baptist Memorial-Booneville, a new 70-bed facility at Baptist Memorial-Lauderdale and a new medical office building at Baptist Memorial-Tipton.

And new structures are in the planning stages at Forrest Memorial and Baptist Memorial-East in Memphis.

A new School of Nursing campus at Baptist Memorial-Medical Center, scheduled for completion late this year, will provide nurses to staff these enlarging health care efforts.

Besides the new buildings, the health care system installed expensive equipment and programs, all designed to improve health care.

Baptist Memorial-Medical Center and East each received new Comput-

erized Axial Tomography (CAT) scanners for taking pictures of cross sections of the head and body while the Medical Center unit also added a digital subtraction angiography (DSA) unit to improve tests for diseases that may lead to heart attack, stroke or hypertension.

The system introduced an emergency aid program to the Mid-South through Baptist Memorial-Tipton with the inauguration of Lifeline, permitting the elderly and handicapped to live independently with dignity and security.

A regional emergency medical service began operations in Obion and Tipton counties with plans to offer the centralized ambulance service to other West Tennessee counties.

At Baptist Memorial's Regional Rehabilitation Center, hundreds of crippled children from Tennessee and Mississippi began receiving medical assistance monthly at 33 clinics.

To safeguard hearing in the business world, the system introduced a hearing conservation program for 18 industries in West Tennessee, Arkansas and Missouri. The program, which includes lectures to employees on the ear, ear protection devices and administration of noise and hearing screening tests, is the first step in a total health care package for industry.

As the nation's largest private hospital with 2,068 beds and 90 bassinets, Baptist Memorial, Memphis, admitted 61,778 patients in 1982, provided emergency services to 41,042 and performed 4,496,307 laboratory procedures.

Surgical procedures totaled 30,654; x-ray examinations, 190,878; and births, 5,261.

During the year Dr. Frank S. Groner, president emeritus of Baptist Memorial, received the prestigious Award of Merit of the American Protestant Hospital Association for his outstanding contributions to and demonstration of unusual leadership in the field of church-related health care delivery.

While guaranteeing a bright future in quality health care for the Mid-South with new facilities, modern equipment and innovative programs, the system didn't forget the indigent.

At Baptist Memorial Hospital alone, more than \$8,855,000 was spent on charity care.

Looking toward the future, the Baptist Memorial system will continue to respond to the requests for improved health care in communities throughout the Mid-South.

## BAPTIST MEMORIAL HEALTH CARE SYSTEM, INC.



# Just for the Record



UNITY BAPTIST CHURCH, ATTALA COUNTY, met on Saturday night, Nov. 20, to dedicate a new kitchen and fellowship hall, a 30 by 40 foot structure of brick veneer added to the rear of the church, for \$19,134.48. Don Womble, pastor, conducted the dedication service. The annual harvest festival covered-dish meal was held following the service. Guest speaker was Bill McCreary of Kilmichael, a former pastor.

Plans for the addition began last March when members of the finance committee met with John Alexander, director, stewardship department, Mississippi Baptist Convention Board. Carlton Miller was chairman and director of the finance campaign.

Building Committee (from left) Elton Thornton, Mrs. Carlton Miller, Tommy Gelston, chairman, Carlton Miller, Jimmy Bruce, Don Womble, Myrdis Cook.

Building contractor was Jimmy Terry with members of the congregation assisting with phases of the construction. The addition was debt free upon completion.

Unity Church was founded in 1885 and a church building was erected the following year, off the present Highway 440, about three miles east of West. A new auditorium built in 1955 is still in use.



THE YOUTH DEPARTMENT OF CALVARY CHURCH, STARKVILLE, sponsored a Christmas "We Love Our Senior Adults" fellowship. This activity, planned by Mrs. Doug Gaydon and her senior high girls Sunday School class, was part of a "Youth Caring Ministry" in which each young person adopts a senior adult as "grandparent" for the year. Mrs. Sterling Doolittle and Mrs. Jerry Haynes assisted the girls with decorating. The boys prepared Boston baked beans to go with the evening meal. The group had baked and decorated a Christmas tree cake for dessert. Thirty-nine senior adults attended. A puppet skit expressed appreciation for the senior adults. Jim McCaleb, minister of music and youth, led in Christmas carols. Jim Vance is pastor.

Temple Baptist Church, Hattiesburg, has completed the purchase of Duley's Barbeque at 1610 Hardy Street, giving the church possession to two blocks on Hardy Street. This property was purchased to meet the needs of a growing Sunday School with additional classroom space and paved parking space. During the last two years, Temple has bought five houses and a restaurant, to adjust to growth requirements. Harry L. Lucenay is the pastor.

Liberty Church, Winston County, is in a new sanctuary, following destruction of the old one by fire. First Baptist Church, Louisville, gave the congregation a piano, and many churches and individuals helped in other ways. Jerry W. Stevens, director of missions, Winston County, reported in the associational bulletin. "A funeral type service was the first meeting after the church burned, and there was celebration of resurrection at the first service of the new building. It is certainly beautiful."

Pope Baptist Church's Adult Choir presented the Christmas cantata, "Christ is Born," on Dec. 19 at 5 p.m. Ken Lewis, music director, led in the production. The children and youth of the church presented a Christmas play on Dec. 22, under direction of Glenda Deaton and Geneva Morgan.

Grady Morris Barnett, pastor of Ruth Baptist Church since August, 1982, and the music leader, Yvonne Kyzar, led in presentation of a Christmas program at the church Sunday night, Dec. 19; a fellowship held in the education building after the program celebrated Barnett's seminary graduation on the preceding day.

Ebenezer Church, Holmes County, presented the Christmas musical, "Love Transcending," on Dec. 12. This included a living Nativity scene with characters portrayed by children of the church; it was under direction of Dave Scobles and Bill McLellan. M. L. Frost is pastor.

New Hope Mission, Lowndes County, has acquired a double-wide mobile unit for use as home of its pastor, Victor Bonner, and his family.

Faith Church, Oktibbeha County, has been given an organ for its sanctuary. Bill Garrett is pastor.

Some people who consider themselves forward-looking are facing in the wrong direction.



"A CHRISTMAS LUNCHEON WITH GINNY CANNATA" for women of First Baptist Church, Greenville, was a highlight of the foreign missions emphasis on Dec. 20. Mrs. Cannata and her husband, Sam, are on a short leave of absence from Sudan, Africa, at the invitation of the Baylor University BSU. They are co-authors of the book, TRUTH ON TRIAL. The Cannatas have served as missionaries to Africa for 25 years. He spoke at the morning worship service of the church on Dec. 19.

In the Family Life Center, Mrs. Cannata showed slides of their work with the Murle tribe in Pibor in southern Sudan, where they were the first Southern Baptist missionaries to serve. She concluded her presentation with a challenge to Baptist women to live a daily life that would reflect their covenant relationship with the Lord Jesus Christ. Mrs. Cannata, center, is pictured with Mrs. L. C. White WMU director, and Perry Claxton, interim pastor. Mrs. Cannata is a Mississippian, from Hollandale.



MARS HILL BAPTIST CHURCH, Leake County, dedicated a new fellowship building Nov. 28. The old fellowship area was converted into Sunday School space. Eddie Pilgrim, pastor, said that the project was possible because God blessed the effort and because "the people had a mind to work" (Neh. 4:6).

## Church must pay

WASHINGTON (BP)—A self-described "independent and fundamentalist" Ohio Baptist congregation failed to convince the U.S. Supreme Court to review lower rulings that it must pay workers' compensation on its paid employees.

Victory Baptist Temple of Elyria, Ohio, argued in papers filed with the high court that making the payments, required under the state Workers' Compensation Act, would amount to "sin."

According to the church's argument, Romans 12:13 (Paul's injunction on "distributing to the necessity of the saints") precluded its complying with the Ohio law. Under that text, the argument went, the church "possesses a Scriptural mandate to care for and maintain members of the church, particularly its employees in time of need so that none of its people will be without food, clothing, shelter or essentials due to accident or illness."

## Injunction asked against Bible year

MADISON, Wis. (EP)—A federal judge says he will decide whether to stop President Reagan from designating 1983 the "Year of the Bible."

A resolution adopted by Congress in October authorizes the president to designate a biblical year "in recognition of both the formative influence the Bible has been for our nation, and our national need to study and apply the teachings of the Holy Scriptures."

But Anne Gaylor, an atheist with the Freedom From Religion Foundation in Madison, asked U.S. District Judge James E. Doyle for a preliminary injunction to prevent Reagan from making the declaration, saying it could cause serious harm to her organization.

Doyle said Reagan has not yet made the declaration, but presumably approves of it because he has signed the resolution. The judge said the immediate question is whether Gaylor has the necessary legal standing to challenge a government proclamation by demonstrating harm.

U.S. Attorney John R. Byrnes commented, "We live in a society where people think you can litigate anything you want."

Goodness that grows from the Spirit is not done on the basis of "I'll be good to you if you'll be good to me" but (on the basis of) "God is good to me, and I'll share his goodness with you."

## Devotional Promised fullness

By Julius C. Thompson, consultant,

Stewardship department, Mississippi Baptist Convention Board

I have always been intrigued by the promise of Jesus to give us the abundant life. But I am also aware of the gap between his promise and the contrasting emptiness of our own experience. The Scriptures promise so much, while Christians seem to experience so little. It is apparent that we face a Christian credibility gap.

All too often our existence is lived on the ragged edges. We hear persons speak of "the Spirit-filled life," but our own experience seems to be lacking. Typical of our age, we are all the vogue on the outside, but all empty and vague on the inside. We run from one new fad or thrill to the other in search for that fullness, but each detour leads us into another blind alley. So, our search goes on.

The answer to man's search for that fullness can be found in God and his ways. Jesus promised that "living water" to quench our thirsty souls. Augustine said, "Our souls are made for thee, O God, and we can never find rest until we find rest in thee." And Tolstoy said, "To know God is to live."

If that fullness is to be found in God, and it is, then we must spend time with him—loving him, adoring him, praising him, in fellowship with him, obediently serving him. That fullness is found in the source of all life—God the Creator and Lord.

## Bible Book

### Justified by faith

By Joe H. Tuten, pastor,  
Calvary, Jackson  
Romans 3:21-4:25

The second unit of our study of Romans is entitled "God's Plan For Dealing With Sin." There are four lessons in this unit, based on Romans 3:21-8:39. The lesson this week, "Justified by Faith," is taken from the scripture of Romans 3:21-4:25.

We can be very thankful that God has a plan for dealing with sin, because we have no plan. If we did have a plan, it obviously would not work. Our plan would originate out of sin and would be characterized by sin, "for all have sinned" (Romans 3:23).

God's righteousness is in Christ (3:21-28)

The means by which God deals with sin is his own righteousness. Righteousness has to do with moral straightness. It is straightness in the area of everything that is right and wrong in all of being and all of living. God is always righteous. He never confuses what is right with what is wrong.

Paul states that God's righteousness, all of it, is in Christ (3:26). Jesus said, "He that hath seen me hath seen the Father" (John 14:9). Furthermore, the way Christ lived is exactly the way God wants us to be and live, except, perhaps, at the point of performing sovereign miracles. But we all are missing the mark. We are falling short of this earthly manifestation (glory) of God in Christ (3:23). We are sinners without exception.

Justification through faith (3:27-31)

Justification means being set right. It is a bookkeeping word, having to do with numbers "being set right" in their relation to each other. It has an engineering connotation in regard to the parts of the building "being set right." "Being set right" is very important in all matters, but especially in our lives. It has to do with our relationship to our Creator, his purpose in creating us, and his will for us. There is no greater tragedy than that of our failure in "being set right." God "sets us right" by his undeserved favor (grace) toward us (3:24). He does it through the redemption that is in Christ.

Paul declares that our justification by God's grace through Christ leads to at least three distinct conclusions. (1) We have absolutely no reason to boast (3:27). (2) Our part in "being set right" is to believe (3:28). Faith means to unite. We believe God; we unite ourselves to God. It is simple but essential. (3) God universally sets people right, whether Jews or Gentiles (3:29-31). Race has nothing to do with

it, only faith.

Abraham's life an illustration (4:1-25)

Since I began writing these lessons three weeks ago, I have come to realize how very stingy my friend, Don McGregor, is with this space in his Baptist Record. It is worse than having four minutes to preach. So, let me summarize the remainder of Sunday's lesson.

Paul uses a sequential study of Abraham's life to illustrate his agreement that a person, any person, is justified (set right) by God's grace through the redemption that is in Christ Jesus and that righteousness is made a reality in the individual's life when he believes (unites with God).

Abraham was justified, and he was justified through faith (4:1-8). He could not boast, and if he had boasted God would have known how vain he was (3:2). For God himself had justified Abraham without any works being involved (4:3-5).

Abraham was justified prior to circumcision (4:9-12). Paul emphasizes sequence here. Abraham was justified (set right) before he was circumcised. The circumcision was a seal (an identifying badge) that he had been set right with God (4:11).

Abraham was justified prior to the law (4:13-15). He was "set right" with God's tremendous purpose for his life through his faith in God's promise (4:13). The initiative was God's. God moved Abraham with promise, not with law. Abraham responded to God's promise, not to God's law (4:14). The promise revealed God's purpose for his life. Abraham believed and was "set right" with God's purpose in having created him.

Abraham's faith is an assurance and perpetual encouragement to all who will believe God's promises (4:16-25). Abraham's faith is an example not to Jews only but to "many nations" (4:17). It is for all of us (4:23-24).

### SBC WMU changes address

BIRMINGHAM, Ala. (BP)—Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has announced a change in its mailing address.

The new address is 600 North 20th Street, Post Office Box C-10, Birmingham, AL 35283-0010.

The addition of the post office box in the address is in preparation for WMU's move to its new national headquarters in 1984.

## Uniform

### Teaching priorities

By John G. Armistead, pastor,  
Calvary, Tupelo  
Luke 12:13-21, 35-40

In these days of economic uncertainty one hears much talk about money. Even children are familiar with such terms as inflation, recession, and interest rates. On every hand there are temptations to focus excessively on money, to fret about the lack of it and to worry about the future. People in every age have had the same financial problems. Jesus focuses upon that concern in this passage and urges us to maintain proper priorities. I. We must guard against covetousness (12:13-15)

A man thrust himself upon Jesus asking him to arbitrate between him and his brother regarding a property settlement. Jesus refused to get involved. He came to bring men to God, not property to men. Undoubtedly he recognized the man's avarice and proceeded to comment on covetousness.

Jesus warns us to guard against this desire to have more than one already has. On another occasion he ranked it with such sins as adultery, fornication, and murder (Mark 7:21, 22). Covetousness distorts our evaluation of others. We commonly hear the question asked, "How much is he worth?" The reference, of course, is to money. Jesus stresses that a person's life does not consist in how much he possesses (v. 15). God does not value people by their bank accounts and neither should we. II. We must value eternal treasures (12:16-21)

Then Jesus told a parable to illustrate his warning. The rich man in the story is not said to have done anything illegal. Rather, he is blessed with bumper crops and becomes increasingly wealthy. His dilemma is how to store the surplus. Apparently it never occurs to him to give to those in need or use his money to help others. He thinks only of himself. He has no sense of being God's steward of what he possesses. His ingrained selfishness is reflected in his references to "my barns," "my fruits," "my goods" (v. 18). Finally he decides to tear down his existing barns and build bigger ones. His sole goal seems to be providing for his own enjoyment.

Ultimately he reaches a point where he is satisfied he has amassed enough for many leisurely years to come. He speaks to himself and says, "... take thine ease, eat, drink, and be merry" (v. 19).

God then speaks to him and calls him a fool. That very night, God says, he will die and leave behind everything he

has saved so carefully and protectively (v. 20). His foolishness was in not understanding the shortness and uncertainty of life. He had lived for a tomorrow no one is every promised. How true is the old proverb, "You can't take it with you."

Jesus pointed out that everyone who thinks and behaves as this foolish rich man makes himself spiritually impoverished. An inordinate, selfish concern with storing up the possessions of this life makes one extremely poor towards God (v. 21). Rather, we are to set our affections upon riches which shall never perish. "For where your treasure is, there will be your heart also" (v. 34).

III. We must be prepared to meet Christ (12:35-40)

After warning against undue concern for the things of this world, Jesus emphasized the need for his followers to live in wakeful anticipation of his return (v. 35). We are to be like those servants in the house awaiting the return of their master. They had no idea what time he would come home from the wedding, but they were prepared to open the door and receive him as soon as he knocked (vv. 36, 37). Even if he were to come after midnight they would be ready.

Jesus stresses the fact that he will come again when we least expect him (v. 40). Thus we are to be busy with his work, always prepared, mindful of his priorities, and ready to joyfully welcome him.

## History available

NASHVILLE, Tenn. (BP)—The Historical Commission of the Southern Baptist Convention in conjunction with the Baptist Missionary Society of England has made Baptist missionary journals, correspondence, minutes and records dating back to 1792 available for study.

The two cooperating organizations have microphotographed 90 reels of documents covering more than hundred years (1792-1914) of mission movement.

The modern mission movement, which set the stage for Southern Baptists' Bold Mission Thrust, began with the Baptist Missionary Society in 1792.

Southern Baptist seminaries in Louisville, Ky.; Fort Worth, Tex.; New Orleans; Mill Valley, Calif.; and Wake Forest, N.C., have purchased microfilm prints of the Baptist Missionary Society archives.

## Life and Work

### Practice what you preach

By Beverly V. Tinnin, pastor,  
First, Meridian  
Matthew 5:20; 23:1-36

Some critics have thought they found in the anger of Jesus a flaw. They concluded with their own special brand of logic that "anger is sin. Jesus was angry on certain occasions, therefore Jesus was a sinner." Nothing could be further from the truth. The fact is one who does not become angry when blatant injustices occur does not have the capacity to be a reformer. He becomes an idle bystander, a casual observer and by the teachings of Jesus he becomes an accessory after the fact.

The anger of Jesus is always kept under rigid control and is directed toward a situation that ought to be changed. His anger is like the powder charge in the chamber of a rifle that sends a projectile into a target. The satanic brand of anger is like the powder in a firecracker that goes off with a frightful noise and indiscriminately injures all who are close to the blast.

A higher righteousness (5:20)

This verse serves to sum up the preceding teaching. He has just outlined the "new law" in the Beatitudes. In them he stated that attitudes are even more important than actions. They are, in fact, judged by God and infractions of the Ten Commandments are judged by people and courts. He has little to add by way of condemnation for infractions of these.

But to make matters worse, the Pharisee gave equal importance to an elaborate body of teachings known as "oral traditions." These arose while in captivity when Israel had no temple, no priesthood, nor sacrifice. Ceremonial purity was the really big thing. Contact with lepers, Gentiles, or the dead made one unclean. Their emphasis was upon ritual washing. Jesus admonished his disciples, "You must be more righteous than the Pharisees." He held up the supreme goal of life as entering the Kingdom. This was a present reality with future benefits.

Legalism versus morality (23:1-4)

Jesus recognizes the authority of the Pharisees as he said "that they occupied Moses' seat." The important fact was not "how big the chair," but "how big the man in the chair." He saw that the force of their teaching was not "do as I do" but "do as I say." With wonderful humor he attacks their faulty logic. Another time he put it, "Ye strain at a gnat and swallow a camel" (23:24).

The "heavy loads" Jesus referred to were the multitude of these ceremonial

rules they put on the people. Rather than bring the people to God these kept them from him. If they would remove these burdensome rules it would be easier for the people to come to God.

Pride the motivating factor in their conduct of worship (23:5-7)

This reminds us of the Pharisees' habit of praying on busy street corners "to be seen by men." Jesus said that any reward they receive is in the eyes of people and not from God. Their ceremonial washing was clearly visible to onlookers. This was done to win the praise of men. Phylacteries were charms containing verses of scripture which were worn on the forehead and the arm. This was supposed to be a form of prayer and was to be seen and commended by men.

Similar motivation caused them to wear as prayer garments tassels on their clothes, extravagantly exposed. There was no maximum length for these and we may assume some wore them very long so they could be certain to be seen, to impress the onlooker that the wearer was a man of prayer.

The place of honor at banquets was at the head of the table. Jesus another time urged his disciples to select places of less honor. That humility was in sharp contrast with the practice of the Pharisees. "Rabbi" was a title which made the caller subservient. Perhaps it was their coveting the title and parading their piety before others that displeased the Lord.

True greatness is in being a servant (23:11)

When the disciples sought the high places in the kingdom which Jesus would establish, he set the priorities straight by washing their feet. He said that the great ones in his kingdom would be kind and considerate and meet the needs of their fellows. Places the emphasis in the right place (23:23)

Tithing, and other matters of the law, are to be abided by. But more important are the relationships with one's neighbors.

Inner righteousness is the divine mandate (23:27,28)

Outwardly attractive tombs seemed harmless enough. But, inside, the gross corruption corresponded to the hypocrisy of the Pharisees perfectly.

## Off the record

Son: Dad, will you help me find the least common denominator in this problem?

Dad: Good heavens, son, don't tell me that hasn't been found. They were looking for it when I was a kid.